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The Prophecy of Malachi:
a revised translation

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THE

Prophecy of Malachi

A REVISED TRANSLATION

IN

Parallel Columns with the Authorized Version

TOGETHER WITH THE VARIOUS RENDERINGS
OF THE

Septuagint, Targum of Jonathan and Vulgate

BY * CLASS * FOUR

OF THE

Summer School for Hebrew, Morgan Park,

CHICAGO, ILLS.

Donnelley, Gassette & Loyd, Printers, Chicago.

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1881

STUDIES IN HEBREW

BY CORRESPONDENCE.

WILLIAM R. HARPER, - - - - - - - Instructor.

ROBERT F. HARPER,
IRA M. PRICE,
FREDERICK J. GURNEY, } - - - - - - Assistants.

———o———

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———o———

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"Surely the minister of the Gospel, charged with God's message to man, should know that message at first hand, and for himself, and not be compelled to rely wholly upon translators and commentators, and other men for its meaning."

———o———

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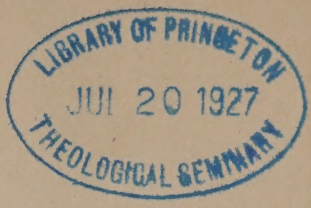

THE

PROPHECY OF MALACHI:

A REVISED TRANSLATION

IN

PARALLEL COLUMNS WITH THE AUTHORIZED VERSION, TOGETHER WITH THE VARIOUS RENDERINGS OF THE

SEPTUAGINT, TARGUM OF JONATHAN, AND VULGATE.

BY CLASS FOUR,

OF THE SUMMER SCHOOL FOR HEBREW, MORGAN PARK, CHICAGO.

CHICAGO:
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1881.

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1881

PREFACE.

—o—

CLASS FOUR, of the Summer School, besides doing the work required by the regular daily exercise (see page 16), organized itself into a *Committee for Revision.* A president and secretary were chosen, and the rules of the International Revision Committee were adopted. This committee worked from one to three hours each day, and the present translation is the result of their labors. It was made on the basis of the best helps that could be obtained. The most noted commentators and scholars, ancient as well as modern, were consulted.

The variations of the Septuagint were noted and translated by Mr. O. O. Fletcher, Caro, Mich.; those of the Targum, by Mr. Ira M. Price, Granville, Ohio; and those of the Vulgate, by Mr. J. L. Cheney, Elgin, Illinois.

The division into sections is that given by Dr. Joseph Packard in Lange's Commentary on the Minor Prophets.

The translation is *wholly* the work of the class. The Instructor was not present at any of the meetings of the committee, and is responsible *only* as editor and publisher.

It is thought that the translation will be found interesting and instructive, and that it may be of some service, however small, in awakening a fresh interest in the study of the Hebrew language, and in preparing the minds of those who examine it for the Revised Version of the Old Testament, which is to be issued in three or four years.

W. R. HARPER,

BAPTIST UNION THEOLOGICAL SEMINARY.

Morgan Park, Chicago.

CLASS FOUR

OF THE

MORGAN PARK SUMMER SCHOOL

(**July 5th to August 12th, 1881**)

FOR

HEBREW.

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THE

PROPHECY OF MALACHI.

SECTION I. CHAP. I. 1-5.

JEHOVAH'S DISTINGUISHING LOVE TO ISRAEL.

1. The burden of the word of the LORD to Israel by Malachi.

2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified *from the border of Israel.

*Or, *from upon*, or, *upon*.

I. The *[1]declaration of the word of [2]Jehovah to Israel [3]by Malachi.[4]

2 I have loved you, saith Jehovah;
And [1]say ye, Wherein hast thou loved us?
Was not Esau a brother to Jacob? saith Jehovah:
And I loved Jacob,
3 And Esau I [1]hated;
And I made his [2]mountains a [3]waste,
And his inheritance for †[4]jackals of the desert.

4 [1]Though Edom say, [2]We are broken in pieces,
[3]Yet we will build again the ruins;
Thus saith [4]Jehovah of hosts:
[5]They may build, but I will tear down;
And they shall be called, [6]Border of wickedness,
And, The people against whom [7]Jehovah hath indignation forever.
5 And your eyes shall see, and ye shall say,
[1]Magnified be Jehovah [2]over the border of Israel.

*Or, *burden*.
†Or, *dwellings*.

Variations of the Septuagint, of the Targum of Jonathan, and of the Vulgate.

SECTION I. I. 1—5.

V. 1—[1]*Sept.*, contents; *Vulg.*, burden. [2]*Sept. and Vulg.*, Lord; *this is the usual word for* Jehovah. [3]*Heb., Targ. and Vulg.*, by the hand of Malachi; *Sept.*, [*also Arabic*], by the hand of his messenger. [4]*Targ. adds to the verse*: who was called by the name of Ezra, the scribe; *Sept. adds*: Lay it upon your hearts.

V. 2—[1]*Sept. and Vulg.*, ye said; *Targ.*, if ye say.

V. 3—[1]*Targ.*, rejected. [2]*Sept.*, boundaries. [3]*Sept.*, disappearance, *or* vanishing. [4]*Sept.*, dwellings; *Targ.*, a waste; *Vulg.*, dragons.

V. 4—[1]*Sept.*, Wherefore (men) will say: *Targ.*, Because Edom says; *Vulg.*, But if. [2]*Sept.*, Edom has been overturned; *Targ.*, We have been reduced to poverty; *Vulg.*, We have been destroyed. [3]*Heb., and Sept.*, Let us return and build; *Targ.*, Now we are rich, let us return and build. [4]*This phrase occurs in the prophecy 24 times, and is always rendered by the Sept.*, Lord Omnipotent. [5]*Sept., and Vulg.*, They will build. [6]*Sept.*, Borders of lawlessness; *Targ.*, Border of a wicked people. [7]*Sept.*, the Lord has been arrayed; *Targ.*, I will bring a curse.

V. 5—[1]*Sept.*, The Lord was magnified; *Targ.*, Magnified be the glory of Jehovah. [2]*Targ.*, for he has enlarged the borders of Israel.

SECTION II. CHAP. I. 6—II. 9.

REBUKE OF THE PRIESTS.

6 A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 * Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.

8 And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and the sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

*Or, *ye bring unto.*

6 [1]A son honoreth a father,
[2]And a servant his master;
[3]And if I am a father, [4]where is my honor?
And if I am a master, [5]where is my fear?
Saith Jehovah of [6]hosts
[7]Unto you, Ye priests that despise my name.
And [8]say ye, Wherein have we despised thy name?

7 In [1]offering upon my altar polluted *[2]food.
And [3]say ye, Wherein [4]have we polluted thee?
In that ye say, The table of Jehovah, —it is [5]contemptible.[6]

8 [1]And when ye present the blind for sacrifice, †is it not evil?
And when ye present the lame and the sick, †is it not evil?
Offer it now [2]to thy ‡governor[3];
[4]Will he be gracious to thee,
Or accept thy person?
Saith Jehovah of hosts.

9 And now, I pray you, [1]beseech God,
That he may [2]have compassion upon us;
[3]By your hand has this been done;
[4]Will he accept the person of any of you?
Saith Jehovah of hosts.

*Or, *bread.*
†Or, [*Ye say:*] *It is not evil.*
‡Or, *Pasha.*

SECTION II. I. 6—II. 9.

V. 6—[1]*Targ.*, Behold unto the son it is commanded to honor his father. [2]*Targ.*, And unto the servant, to fear before his master. [3]*Vulg.*, If therefore; *Targ.*, If I am like a father. [4]*Targ.*, where are ye showing honor before me? [5]*Targ.*, where are ye fearing from before me? [6]*In Sept., the sentence ends with* hosts. [7]*Sept.*, Ye are the priests that, etc. [8]*Sept.*, ye said; *Targ.*, if ye say.

V. 7—[1]*Sept.*, bringing to mine altar polluted loaves, *or* bread. [2]*Heb.*, bread; *Targ.*, offering. [3]*Sept.*, ye said; *Targ.*, if ye say. [4]*Sept.*, did we pollute them (*i. e., the loaves*)? *Targ.*, is it polluted? [5]*Sept.*, polluted. [6]*Sept. adds:* And that which was placed upon it ye have mocked.

V. 8—[1]*Sept.*, Wherefore, if ye; *Targ.*, And because ye; *Vulg.*, If ye. [2]*Sept.*, to him who is thy ruler. [3]*Targ. adds:* who is over thee. [4]*Sept.*, (And try) whether he will . . . . or . . . .

V. 9—[1]*Heb.*, caress the face of; *Sept. reads, instead of* "beseech . . . . upon us," appease the face of your God, and beg of him. [2]*Targ.*, accept our petition; *Vulg.*, pity you. [3]*Sept.*, By your hands have these things come; *Vulg.*, From your hand is this done. [4]*Sept.*, Will I accept from you your persons? *Vulg.*, If at all he may accept your persons.

10 Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sun even unto the going down of the same, my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 But ye have profaned it, in that ye say, The table of the Lord *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* *and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 But cursed *be* the deceiver, †which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

10 [1]O that some one among you would
Even close the doors,[2]
That ye might not light mine altar
[3]for nought!
[4]I have no pleasure in you,
Saith Jehovah of hosts;
And an [5]offering I will not accept
from your [6]hand.
11 For from the rising of the sun, even
unto its setting,
My name [1][shall be] great among the
nations;
And in every place [2]incense [shall be]
offered to my name,
Even a pure offering;
For great [3]shall be] my name among
the nations,
Saith Jehovah of hosts.
12 But ye profane it, in that ye say,
[1]The table of the Lord, polluted is it
and its fruit,
Contemptible is its food.[2]

13 [1]Ye say also, [2]Behold, what weariness!
[3]And ye sniff at it,
Saith Jehovah of hosts,
And [4]ye bring that which was taken
[5]by force,
And the lame and the sick;
[6]Yea, ye bring the offering;
Will I accept it from your hand?
Saith Jehovah.[7]
14 And cursed be [1]the deceiver, who
hath a male in his flock,
And [2]voweth and sacrificeth to the
Lord, a *[3]blemished thing;
For a great king am I, saith Jehovah of hosts,
And my name is [4]terrible among the nations.

* Or, *whereas ye might have blown it away.*
† Or, *in whose flock is.*

* Or, *blemished female.*

V. 10—[1]*Sept.*, Wherefore also among you the doors shall be shut, and my altar shall not be kindled in vain; *Targ.*, Who is also here among you; *Vulg.*, Who is there among you who will, etc. [2]*Targ. adds:* of my holy house. [3]*Targ.*, for a polluted offering; *Vulg.*, gratuitously. [4]*Sept.*, My will is not among you. [5]*Targ.*, acceptable offering. [6]*Sept. and Targ.*, hands.

V. 11—[1]*Sept.*, has been extolled; *Vulg.*, is great. [2]*Sept.*, incense is offered; *Targ.*, *instead of*, "incense . . . . offering," *has*: at whatever time ye do my pleasure, I will accept your petition, and my great name shall be sanctified by your hands, and your petition (will be) as a pure offering before me; *Vulg.*, sacrifice is made. [3]*Sept. and Vulg.*, is.

V. 12—[1]*Sept.*, The table of the Lord is contemptible, and that which is placed upon it has been despised, (even) its fruit; *Targ.*, The table of the Lord is despicable, and contemptible are its gifts; *Vulg.*, The table of the Lord is polluted, and that which is placed upon it is contemptible. [2]*Vulg. adds:* with the fire which devours it.

V. 13—[1]*Targ.*, But if ye say. [2]*Sept.*, These things are from distress; *Targ.*, Behold, what we have brought is from our own labor. [3]*Sept.*, And I sniffed at these things.—*a separate sentence; Vulg.*, Ye sniffed at it; *Targ.*, Ye rejected it. [4]*Vulg.*, ye brought. [5]*Vulg.*, from seizures. [6]*Sept.*, And if ye bring. [7]*Sept. adds*: of hosts.

V. 14—[1]*Sept.*, the deceiver who was able and had; *Targ.*, he who acts with deceit. [2]*Sept.*, his vow was upon him; *Targ.*, he is indebted of a vow. [3]*Sept.*, corrupted thing. [4]*Sept.*, famous; *Targ.*, powerful; *Vulg.*, to be dreaded.

II. And now, O ye priests, this commandment *is* for you.
2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will *corrupt your seed, and †spread dung upon your faces, *even* the dung of your solemn feasts: and *one* ‡shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace: and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts.

* Or, *reprove.*
† Or, *scatter.*
‡ Or, *it shall take you away to it.*

II. And now unto you this *commandment, ye priests!
2 If ye will not hear,
And if ye will not lay [1it] to 2heart,—
To give glory to my name,
Saith Jehovah of hosts,
3I will send upon you the curse,
And I will curse your 4blessings:
Yea, 5already I have cursed 6each one of them,7
Because ye do not lay [1it] to 2heart.

3 1Behold, 2I rebuke for you the †seed,
And I will scatter dung upon your faces,
The dung of your 3festal sacrifices.
And 4ye shall be carried away to it.
4 And ye shall know 1that I have sent unto you this *commandment,
2That it may be my covenant with Levi,
Saith Jehovah of hosts.

5 My covenant was with him, 1life and peace;
2And I gave them to him [for] fear,
And he feared me,
3And before my name he was dismayed.
6 The law of truth was in his mouth,
And iniquity was not found in his lips;
In peace 1and in uprightness, he walked with me;
And many did he 2bring back from iniquity.

7 For the lips of the priest 1keep knowledge,
And [men] 2seek law from his mouth;
For he is 3the messenger of Jehovah of hosts.

* Or, *charge.*
† Or, *arm.*

Chap. II. V. 2—1*Targ.*, my fear. 2*Sept. inserts*: your. 3*Heb., Sept. and Targ. insert*: And (*i. e* then). 4*Sept. and Targ.*, blessing. 5*Sept., Targ. and Vulg.*, I will curse 6*Sept. and Targ.*, it; *Vulg.*, them. 7*Sept. inserts*: And I will drive away your blessing and it shall not be among you.

V. 3—1*Targ. paraphrases this verse as follows:* Behold, I rebuke for you the fruit born of the seed, and I will make manifest the shame of your crimes upon your faces, and I will cause the magnificence of your solemn feasts to cease, and your fast shall be prohibited from it. 2*Sept.*, I take away from you the shoulder (*i. e.*, the arm); *Vulg.*, I reject the arm. 3*Heb. and Sept.*, feasts. 4*Heb.*, one shall carry you away to it; *Sept.*, I will take you to the same: *Vulg.*, it shall take you with itself.

V. 4—1*Sept., Targ. and Vulg.*, wherefore I have sent. 2*Sept.*, That my covenant might be unto the Levites; *Targ. and Vulg.*, That my covenant with Levi might be (*i. e.*, exist).

V. 5—1*Sept. and Vulg.*, (a covenant) of life and peace. 2*Sept.*, I gave to him to fear me in fear; *Targ.*, I gave to him the perfect instruction of my law, and he feared before me; *Vulg.*, I gave him fear and he feared me. 3*Sept.*, And at the presence of my name to shrink

V. 6—1*Sept.*, going straight. 2*Sept.*, turn; *Vulg.*, turn back.

V. 7—1*Sept., Targ. and Vulg.*, shall keep. 2*Sept., Targ. and Vulg.*, shall seek. 3*Targ.*, a minister before.

8 But ye are departed out of the way: ye have caused many to *stumble at the law: ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have †been partial in the law.

8 But as for you, ye have turned aside from the way,
Ye have [1]caused many to stumble at the law,
Ye have [2]broken the covenant of Levi,
Saith Jehovah of hosts.
9 [1]Thus also I make you
Despicable and abased before *[2]all the people,
Because ye keep not my [4]ways,
But [5]respect persons in the †law.

SECTION III. CHAP. II. 10—17.

REBUKE OF DIVORCE AND MIXED MARRIAGES.

10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holiness of the LORD which he ‡loved, and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, ¶the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

10 [1]Have we not all one father?
Did not one God create [2]us?
[3]Why do we deal treacherously one with another,
Profaning the covenant of [4]our fathers?
11 Judah [1]hath dealt treacherously,
And an abomination [2]hath been committed in Israel,
Even in Jerusalem;
For [3]Judah hath profaned the sanctuary of Jehovah, which he loved.‡
And [4]married the daughter of a strange god.
12 [1]May Jehovah cut off, to the man, him that doeth this,
The watcher and the answerer, from the tents of Jacob,
Even him that bringeth an offering to Jehovah of hosts.

*Or, *fall in.*
†Or, *accepted faces*, or, *lifted up the face against.*
‡Or, *ought to love.*
¶Or, *him that waketh, and him that answereth.*

*Or, *all peoples.*
†Or, *administration of the law.*
‡Or, *because he hath loved, and hath married, etc.*

V. 8—[1]*Sept.*, made many weak. [2]*Sept.*, destroyed; *Vulg.*, made void.

V. 9—[1]*Sept. and Vulg.*, And I have made you. [2]*Sept. and Vulg.*, all peoples. [3]*Sept. and Vulg*, kept. [4]*Targ.*, the ways which are right before me. [5]*Sept. and Vulg.*, respected.

SECTION III. II. 10—17.

V. 10—[1]*Sept.*, Is there not one father of you all? [2]*Sept.*, you? [3]*Sept.*, Why have ye forsaken, each one his brother. [4]*Sept.*, your.

V. 11—[1]*Sept.*, hath been forsaken; *Vulg.*, hath transgressed. [2]*Sept.*, hath occurred [3]*Targ.*, the men of the house of Judah have profaned their spirit, which was consecrated before Jehovah, and which he loved; and they have desired to take to themselves wives of the daughters of the nations. [4]*Sept.*, hath devoted himself to strange gods.

V. 12—[1]*Sept. renders this verse:* The Lord will destroy the man who doeth this, until he shall even have been debased from the tents of Jacob, and from those who bring a sacrifice to the Lord Omnipotent; *Targ.*, May Jehovah cut off to the man him that doeth this, son and grandson from the cities of Jacob, and if he be a priest, he shall not have one that shall bring an offering to the house of the sanctuary of Jehovah of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet *is* she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the *residue of the spirit. And wherefore one? That he might seek a †godly seed. Therefore take heed to your spirit, and let none deal ‡treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith ¶that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 Ye have wearied the LORD with your words. Yet ye say, Wherefore have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?

13[1]And this, a second *thing, ye do;
[2]Covering the altar of Jehovah with tears,
With weeping and [3]groans,
[4]So that [5]there is no longer any regard for the offering,
Nor is it favorably received from your [6]hand.

14 And [1]say ye, Wherefore?
Because Jehovah [2]hath been witness between thee and the wife of thy youth,
[3]With whom thou hast dealt treacherously;
[4]Though she [was] thy companion and the wife of thy covenant.

15[1]And no one [ever] did [it]
To whom there was a remnant of [2]sense.
But what [did] the one [do]?
[He was] seeking a godly seed.
Therefore take heed to your spirit,
And †deal not treacherously with the wife of thy youth.

16 For [1][I] hate divorce,
Saith Jehovah, God of Israel,
And [2]him that covereth his garments with violence,
Saith Jehovah of hosts;
Therefore take heed to your spirit,
That ye deal not treacherously.

17[1]Ye have wearied Jehovah with your words.
And [2]say ye, Wherein have we wearied [him]?
In that ye say, Every one that doeth evil is good in the sight of Jehovah;
And in them he hath pleasure;
[3]Or, Where is the God of [4]judgment?

*Or, *excellency.*
†Or, *seed of God.*
‡Or, *unfaithfully.*
¶Or, *if he hate (her), put (her) away.*

*Or, *time.*
†Or, *let no one (of you).*

V. 13—[1]*Sept.*, This, which I hated, ye were doing; *Vulg.*, Again ye have done. [2]*Sept.*, Ye were covering; *Targ.*, She covers; [3]*Sept.*, with groaning from toils. [4]*Sept.*, Is it any longer meet to have regard for an offering or to take it favorably from your hands? [5]*Vulg.*, I will not respect . . . . I will not receive. [6]*Sept.*, hands.

V. 14—[1]*Sept. and Vulg.*, ye said; *Targ.*, if ye say. [2]*Sept.*, hath protested solemnly. [3]*Sept.*, Whom thou hast forsaken; *Vulg.*, Whom thou hast despised. [4]*Sept., Targ. and Vulg.*, And.

V. 15—[1]*Sept renders this verse:* Did he not do right? And (there was) a remainder of his spirit. And ye said: What else than a seed does God seek? etc. *Targ.*, Was not Abraham the one alone by whom was propagated the world? And what was the one seeking except that he might establish for himself offspring before Jehovah? [2]*Heb.*, spirit.

V. 16—[1]*Sept.*, if, having hated, thou shalt have divorced (her); *Targ. and Vulg.*, if thou hatest (her), divorce (her). [2]*Sept.*, ungodliness shall cover thy thoughts; *Targ.*, cover not sin with thy garment; *Vulg.*, iniquity will cover his garments.

V. 17—[1]*Sept.*, Ye, who are provoking God,—*in apposition with the subject of the preceding sentence.* [2]*Sept. and Vulg.*, ye said; *Targ.*, if ye say. [3]*Vulg.*, Or certainly where. [4]*Sept.*, righteousness? *Targ.*, who executes judgment?

SECTION IV. CHAP. III. 1–6.

THE COMING OF THE ANGEL OF THE COVENANT FOR JUDGMENT.

III. Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like a fuller's sope:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in *former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against false swearers, and against those that †oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

*Or, *ancient.*
†Or, *defraud.*

III. Behold! I send my messenger,
[1]That he may prepare the way [2]before me;
And suddenly, the Lord, whom ye seek, shall come to his temple.
And the messenger of the covenant, in whom ye delight;
Behold, he comes!
Saith Jehovah of hosts.

2 And who [1]will endure the day of his coming?
And who will stand at his appearing?
For [3]he is like the fire of the refiner,
And like the [4]lye of the washers;

3 [1]And he shall sit as a refiner and purifier of silver;
And he shall purify the sons of Levi,
And he shall [2]cleanse them as gold and silver,
[3]That they may be *bringing an offering unto Jehovah in righteousness.

4 And the offering of [1]Judah and [2]Jerusalem [3]shall be well-pleasing unto Jehovah,
As in the days of old,
And as in former years.

5 And I will [1]come near unto you [2]for judgment,
And [3]I will be a swift witness
Against the [4]sorcerers, and against the adulterers, and against [5]the false swearers,
And against those who [6]defraud the hireling of his hire, and [[7]oppress] the widow and [8]the fatherless,
And who [9]turn aside the stranger,
And fear not me, saith Jehovah of hosts.

*Or, *bringers of.*

SECTION IV. III. 1–6.

Chap. III. V. 1—[1]*Sept.*, And he will look at; *Vulg.*, He shall prepare. [2]*Sept.*, before, my face.

V. 2—[1]*Vulg.*, will be able to think of. [2]*Sept.*, Or. [3]*Sept.*, he approaches like the fire of the smelting furnace; *Targ.*, his wrath is like the melting fire. [4]*Sept. and Vulg.*, grass (*or* herb) of the washers; *Targ.*, soap with which (clothes) are whitened.

V. 3—[1]*Sept.*, He shall sit refining and purifying as (he would) silver, and as (he would) gold; *Targ.*, And he shall be revealed in refining and in purifying just as a man who is refining and purifying silver. [2]*Sept.*, pour them out. [3]*Sept. and Vulg.*, And they shall be bringing.

V. 4—[1]*Targ. inserts:* the men of. [2]*Targ. inserts:* of the inhabitants of. [3]*Targ.*, shall be made manifest.

V. 5—[1]*Targ.*, be made manifest unto you for the execution of. [2]*Sept.*, in. [3]*Targ.*, my word. [4]*Vulg.*, evil-doers. [5]*Sept.*, those who swear unto a falsehood in my name. [6]*Sept.*, withhold the hire of the hireling. [7]*Sept. inserts:* oppress. [8]*Sept. inserts*: those who beat with the fist. [9]*Sept.*, turn aside the judgment of the proselyte; *Targ.*, oppose the right of the stranger.

6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

6 For [1]I, Jehovah, change not;[2]
[3]Therefore ye sons of Jacob are not consumed.

SECTION V. CHAP. III. 7—12.

REBUKE FOR NEGLECT OF TITHES AND OFFERINGS.

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them.* Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

7 [1]Even from the days of your fathers,
Ye have turned aside from my [2]statutes,
And have not kept [them].
Return unto [3]me, and [4]I will return unto you,
Saith Jehovah of hosts.
And [5]say ye, Wherein shall we return?

8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

8 [1]Will a man [2]defraud God,
That ye [3]defraud me?
And [4]say ye, Wherein have we [3]defrauded thee?
[5]In the tithe and the offering.

9 *Ye are* cursed with a curse: for ye have robbed me, *even* this whole nation.

9 [1]With the [2]curse ye are cursed;
Yet me ye [3]defraud, even the whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and * pour you out a blessing, that *there shall* not *be room* enough *to receive it.*

10 [1]Bring ye the whole tithe into the treasure-house,
[2]That there may be food [3]in my [4]house;
And [5]prove me now herewith, saith Jehovah of hosts,
Whether I will not open for you the [6]windows of heaven,
And pour you out a [7]blessing, *[8]till space fail.

11 And I will rebuke the devourer for your sakes, and he shall not †destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

11 And [1]I will rebuke for you the devourer,
[2]That he may not destroy [3]for you the fruit of [4]the ground;
Neither shall the vine in the field †[5]be unfruitful [3]for you,
Saith Jehovah of hosts.

*Or, *empty out,*
†Or, *corrupt.*

*Or, *till there be not room enough.*
†Or. *miscarry.*

V. 6—[1]*Sept.*, I am the Lord your God, and I have not changed; *Targ.*, For I, the Lord, have not changed my covenant which is from eternity; *Vulg.*, I am the Lord, and I change not. [2]*Targ. adds:* but you, O sons of Israel, you think that whosoever dies in this world, his judgment ceases. [3]*Sept. combines this line and the first line of the following verse as follows:* And you, the sons of Jacob, have not desisted from the iniquities of your fathers.

SECTION V. III. 7—12.

V. 7—[1]*Sept., see preceding verse; Vulg.*, For, from, etc. [2]*Sept.*, customs (*or* laws). [3]*Targ.*, my service. [4]*Targ.*, I will look upon my word that I may do good to you. [5]*Targ.*, if ye say.

V. 8—[1]*Sept. punctuates:* Will a man defraud God? For ye defraud me. [2]*Targ.*, provoke to wrath a judge. [3]*Targ.*, provoke to wrath. [4]*Sept.*, ye will say; *Targ.*, if ye say. [5]*Sept.*, Because the tithes and the first fruits are with you.

V. 9—[1]*Sept.*, watching ye watch. [2]*Vulg.*, want. [3]*Sept., instead of* the whole nation, *reads*, the year is ended, *and joins it to the next verse.*

V. 10—[1]*Sept., see prec. verse; Targ. inserts:* Said the prophet. [2]*Sept.*, And his plunder shall be in his house. [3]*Targ. inserts:* for those who minister. [4]*Targ. inserts:* holy. [5]*Sept.*, turn now to this. [6]*Sept.*, cataracts. [7]*Sept. inserts:* my. [8]*Sept.*, until there is satisfaction; *Targ.*, until ye say, Enough; *Vulg.*, even unto abundance.

V. 11—[1]*Sept.*, I will command for your advantage against a devouring. [2]*Sept.*, And I do not destroy: *Vulg.*, And he will not destroy. [3]*Sept. omits:* for you. [4]*Sept.*, your. [5]*Sept.*, be sickly.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

12 And all the nations shall call you blessed;
For ye shall [1]be a delightsome land,
Saith Jehovah of hosts.

SECTION VI. CHAP. III. 13—IV. 6.

RETRIBUTION OF THE RIGHTEOUS AND THE WICKED.

13 Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

13 [1]Your words *have been [2]bold against me, saith Jehovah.
And [3]say ye, What have we [4]talked one to another against thee?

14 Ye have said. It *is* vain to serve God: and what profit *is it* that we have kept his *ordinance, and that we have walked †mournfully before the LORD of hosts?

14 [1]Ye say, [2]It is vain to serve God,
And [3]what gain is it, that we have kept his [4]ordinance,
And that we walked †[5]mournfully before Jehovah of hosts?

15 And now we call the proud happy; yea, they that work wickedness ‡are even delivered.

15 [1]And now we call the [2]proud blessed;
Yea, they that work wickedness are built up;
Yea, they have tempted [3]God and have been delivered.

16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

16 Then they that feared Jehovah talked[1] one to another,
[2]And Jehovah hearkened and heard;
And [3]a book of remembrance was written before him
For them that fear Jehovah and [4]esteem his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my ¶jewels; and I will spare them as a man spareth his own son that serveth him.

17 And they shall be [1]mine own possession,
Saith Jehovah of hosts,
[2]In the day which I appoint[3];
And I will spare them
As a man spareth his son that serveth him.

18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

18 [1]And ye shall again discern between the righteous and the wicked,
Between him that serveth [2]God and him that serveth him not.

*Or, *observation.*
†Or, *in black.*
‡Or, *are busy.*
¶Or, *special treasure.*

*Or, *do violence to me.*
†Or, *in filthy clothing.*

V. 12—[1]*Targ.*, dwell in the land of the house of my habitation, and in it do my pleasure.

SECTION VI. III. 13—IV. 6.

V. 13—[1]*Sept.*, Ye have made hard your words. [2]*Targ.*, strong. [3]*Sept.*, ye said; *Targ.* if ye say. [4]*Targ.*, spoken repeatedly against thee.

V. 14—[1]*Sept. and Targ.*, Ye said. [2]*Sept.*, An idle (person) is he who serves God; *Vulg.* Vain is he who serves God; *Targ.*, He gains nothing who worships before Jehovah. [3]*Targ.*, what riches have been gained to us? [4]*Targ.*, the observance of his words. [5]*Sept.*, as suppliants; *Targ.*, in humiliation of spirit.

V. 15—[1]*Vulg.*, Therefore. [2]*Sept.*, aliens; *Targ.*, wicked. [3]*Targ.*, before Jehovah.

V. 16—[1]*Sept. inserts:* these things. [2]*Targ.*, And it was heard before Jehovah and revealed before him. [3]*Sept.*, one wrote a book, etc. [4]*Targ.*, who think upon the glory of his name; *Vulg.*, who meditate upon his name.

V. 17—[1]*Targ.*, before me. [2]*Sept.*, Unto. [3]*Targ. adds:* to make them a peculiar possession.

V. 18—[1]*Heb., Targ. and Vulg.*, Then shall ye return and see what is between, etc. [2]*Targ.*, Jehovah.

IV. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

IV. For, behold, the day cometh, burning as a furnace;
And [1]all the [2]proud and every doer of wickedness shall be [3]stubble;
And the day that cometh shall [4]burn them up,
Saith Jehovah of hosts,
So that it shall leave them neither [5]root nor branch.

2. But unto you, that fear my name, shall the [1]Sun of Righteousness arise,
And there shall be healing in his wings;
And ye shall go forth,
And leap as [2]calves of the stall.

3 And ye shall tread down the wicked;
For they shall be ashes under the soles of your feet,
In the day which I appoint, saith Jehovah of hosts.

4 [1]Remember ye the law of Moses my servant,
[2]Which I commanded in Horeb for all Israel,
[3]The statutes and [4]judgments.

5 [1]Behold, I [2]send you Elijah, [3]the prophet,
Before the coming of the great and [4]terrible day[5] of Jehovah:

6 [1]And he shall turn the heart of the fathers to the sons,
And the heart of the sons to their fathers,
[2]Lest I come and smite the land with utter destruction.

Chap. IV. 1—[1]*Sept. inserts:* it shall burn. [2]*Sept.*, foreigners (*or*, strangers); *Targ.*, wicked. [3]*Sept.*, straw; *Targ*, weak like straw. [4]*Heb. and Targ.*, lick them up. [5]*Targ.*, son nor grandson.

V. 2—[1]*Targ.*, the sun shall arise in purity. [2]*Sept.*, little calves let loose from the halter.

V. 4—[1]*This verse is placed last in the Sept.* [2]*Sept.*, In what manner. [3]*Targ. inserts:* That he might teach them. [4]*Sept.*, legal requirements.

V. 5—[1]*Sept. inserts:* and. [2]*Sept.*, will send. [3]*Sept.*, the Tishbite. [4]*Sept.*, illustrious. [5]*Targ. inserts:* which is appointed to come from.

V. 6—[1]*Sept. renders:* "and . . . . fathers," Who will turn the heart of the father to the son, and the heart of a man to his neighbor. [2]*Targ. renders the last line:* Lest I appear and come upon all the land in its sin, and wipe it out utterly; *Vulg.*, Lest perchance I come, etc.

SUMMER SCHOOL FOR HEBREW,

JULY and AUGUST, 1881.

NAMES OF MEMBERS.

First Class.

Mr. J. B. Banker,	New York, N. Y.
Prof. C. F. Castle,	Granville, Ohio.
Mr. J. G. Ditmars,	Granville, Ohio.
Miss C. E. Gary,	Montpelier, Vt.
Mr. Henry Happell,	Chicago, Ill.
Miss F. D. Mills,	Morgan Park, Ill.
Rev. W. E. Tynes,	Canton, Miss.
Rev. J. W. Van Osdel,	Chicago, Ill.

Second Class.

Rev. O. O. Fletcher,	Caro, Mich.
Mr. G. S. Goodspeed,	Buffalo, N. Y.
Rev. C. C. Herriott,	Indianapolis, Ind.
Rev. G. F. Linfield,	Muscatine, Iowa.
Rev. C. A. McManis,	Ida Grove, Iowa.
Rev. H. C. Nash,	Clear Lake, Iowa.

Third Class.

Mr. Elbert Chute,	Woodstock, Canada.
Rev. O. O. Fletcher,	Caro, Mich.
Mr. R. F. Harper,	New Concord, Ohio.
Mr. R. C. Henderson,	Zanesville, Ohio.
Rev. A. C. Kelly,	Iowa City, Iowa.
Rev. G. F. Linfield,	Muscatine, Iowa.
Prof. G. F. McKibben,	Lima, Ohio.
Rev. C. A. McManis,	Ida Grove, Iowa.
Mr. G. L. Morrill,	St. Louis, Mo.
Rev. H. C. Nash,	Clear Lake, Iowa.
Mr. Ira M. Price,	Granville, Ohio.
Mr. B. F. Simpson,	Bay View, P. E. I.

Fourth Class.

Prof. J. L. Cheney, *President*,	Elgin, Ill.
Mr. Ira M. Price, *Secretary*,	Granville, Ohio.
Mr. Elbert Chute,	Woodstock, Canada.
Rev. O. O. Fletcher,	Caro, Mich.
Mr. R. F. Harper,	New Concord, Ohio.
Rev. C. C. Herriott,	Indianapolis, Ind.
Rev. G. F. Linfield,	Muscatine, Iowa.
Mr. G. L. Morrill,	St. Louis, Mo.
Rev. H. C. Nash,	Clear Lake, Iowa.
Mr. B. F. Simpson,	Bay View, P. E. I.

Statement of the work accomplished by the Classes of 1881.

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The *First*, or *Beginner's* class, committed Gen. I, learning not only to pronounce it, but also *to write it on the blackboard;* (2) they learned the elements of the language, receiving a specially thorough drill in the Perfect and Imperfect Verbs; (3) they translated Gen. II–XII, analyzing the most difficult and important forms; (4) they gave considerable attention to *extempore* translation; (5) they memorized, in addition to Gen. I, one hundred and ten verbs, and one hundred and sixty-five nouns. At the end of the course of six weeks, every member of the class could translate with ease and accuracy the historical portions of the Old Testament.

The *Second* class was intended for ministers who desired to *review* the principles of the grammar. It was found practicable, after the first week, to unite this with the beginner's class. *Five* ministers availed themselves of this opportunity and accomplished the work, substantially, of the first class, They also did the work in one or both of the other classes.

The *Third* or *Extempore* class worked three hours a day, ten weeks. They translated, *at sight*, Genesis, Exodus I–XX, Deuteronomy I–XVII. Joshua I–XII, Judges, Ruth, 1 Samuel, 2 Samuel, Nehemiah, Esther, Ecclesiastes, Proverbs I–XX, thirty-five Psalms, Jeremiah, Lamentations, Hosea, Joel and Obadiah. These books were read as one would read his English Bible. When a new or strange word occurred, its meaning was given by the instructor. By this method *new* words soon ceased to be *new*, and the result was a familiarity with the language which could have been gained *in no other way.*

The *Fourth* class, was made up of members from the other classes. The entire work of this class was devoted to the study of Malachi, which was translated, and studied carefully and critically. All important questions of grammar, lexicography, history, and interpretation were considered. Particular attention was given to the "Syntax of the Hebrew Tense."

This is a statement not of what it was proposed to do, but of what was actually done.

Mr. J. L. Cheney, now at Leipzig, Germany, rendered valuable assistance to the Instructor in the work of the *first* and *third* classes, and acted as chairman of the Committee of Revision.

In spite of the warm weather, the generally supposed "dryness" of the subject, and the newness of the project, the school was *confessedly* a success. The whole number of students was *twenty-two*, including representatives of Illinois, Indiana, Iowa, Michigan, Mississippi, Missouri, New York, Ohio, Vermont, Ontario (Canada) and Prince Edward's Island. *Nearly every member of the school is pledged to return the coming summer.*

Announcements for the Summer School of 1882.

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1. FOR WHOM INTENDED.

This school is organized to meet the wants of the following classes of persons:—

(1.) Ministers, or persons about to enter the ministry, who can not avail themselves of the opportunities afforded by a theological seminary, and yet desire to gain a knowledge of the Hebrew Language.

(2.) Ministers, who have some knowledge of the Hebrew, yet find the language of little advantage to them because of its "strangeness."

(3.) Ministers and students, more advanced in the language, who wish to pursue their studies further, and to gain a greater familiarity than is possible in the time which is devoted to it in the regular theological course.

The following prospectus will give the necessary information in regard to the work contemplated,

2. CLASSES.

There will be *four* classes: The FIRST will be for beginners. Instruction will be given by the INDUCTIVE METHOD, and it is promised that, within the time specified (six weeks), the class will have mastered the elements of the language, acquired a vocabulary of three to four hundred words, and be able to translate with comparative ease any of the historical portions of the Old Testament. It is to be noticed (1) that the Hebrew language is *very easy to learn;* it can be acquired with one-half the study necessary to acquire Latin or Greek; and (2) that in the six weeks of continuous work almost as much will be accomplished as in the Junior year of a theological course.

The SECOND class is intended for those who have already done some work in the language, but desire to gain a greater readiness in translation. The elements will be reviewed *from the beginning.* Grammatical *drill* will form an important feature of the work. This, with careful and critical translation, the learning of words, and reading "at sight," will furnish, it is thought, a profitable course of study for a large class of ministers.

The THIRD class will be for more advanced students. The work with this class will consist exclusively of *extempore translation.* Within the time specified, four hundred pages of the Hebrew Bible will be read in the classroom under the direction of the Instructor. For the complete mastery of a language, no method will surpass this one, provided, at the same time, a proper amount of critical work accompany it. (See below.) Reading Latin and Greek "at sight" now constitutes an important part of the curriculum in our Eastern preparatory schools. In no other language is this kind of translation so easy, for (1) the order of words in Hebrew is very much like that in English, and (2) the Hebrew, like all Oriental languages, abounds in repetitions. To enter this class it will be necessary to have at command a vocabulary of at least five hundred words. The following portions of the Old Testament will be read: Genesis, Exodus, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, Esther, Nehemiah, Proverbs, Song of Solomon, Ecclesiastes, Lamentations, and selections from the Psalms, Isaiah, and the Minor Prophets.

The FOURTH class will study critically and exegetically the Prophecy of NAHUM. All important questions of grammar, lexicography, history and exegesis will be carefully considered. As in 1881, the class will translate the book, and the translation, in parallel columns with the authorized version, will be edited and published by the Instructor. In connection with this, especial attention will be given to the "*Syntax of the Hebrew Tense,*" a matter of the greatest importance and difficulty in interpretation. This subject will be taught from Lithogram sheets furnished by the Instructor.

3. LECTURES.

It is proposed to make the "Summer School," at the same time, a "Minister's Institute." A lecture will be delivered every day in the week except Friday. TWO COURSES of lectures have been arranged.

The FIRST course, on topics relating to the Old Testament, will embrace the following:

1-3. "*The Moral Difficulties of the Old Testament.*" (Three lectures.)
DR. G. W. NORTHRUP, President of the Baptist Union Theological Seminary, Chicago.

4. "*The Prophets, the Ministers of the Old Testament.*"
5. "*The Schools of the Prophets.*"
DR. GALUSHA ANDERSON, President of Chicago University.

6. "*Pentateuchical Criticism,*"
DR. SAMUEL I. CURTISS, Prof. of Hebrew in the Congregational Theological Seminary, Chicago.

7. "*America in Prophecy.*"
8. "*The Origin of Religion.*"
9. "*Primitive Religion.*"
10. "*The Origin of Philosophy.*"
DR. JUSTIN A. SMITH, Editor of "The Standard."

11. "*David.*"
12. "*The Old Testament Priesthood.*"
DR. T. W. GOODSPEED, Chicago.

13. "*Progressive Revelation of the Nature of God.*"
DR. E. B. HULBERT, Prof. of Church History, Baptist Union Theological Seminary, Chicago.

14. "*Characteristics of the Jewish People.*"
15. "*Jewish Leaders.*"
DR. DAVID PAUL, Pastor of the First United Presbyterian Church, New Concord, O.

16. "*The Sun Stayed upon Gibeon.*"
17. "*The Career of Samson.*"
18. "*Daniel in Babylon.*"
REV. HENRY C. MABIE, Pastor of the First Baptist Church, Indianapolis, Ind.

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The SECOND course of lectures, on topics relating to the Hebrew Language, will embrace the following:

1. "*The History of the Hebrew Language.*"
2. "*The Characteristics of the Hebrew Language.*"
3. "*The Value of a Knowledge of Hebrew to the Christian Minister.*"
PROF. W. R. HARPER.

4. "*The Hebrew, a Living Language.*"
5. "*Hebrew Poetry.*"
DR. HENRY GERSONI, Editor of the "Jewish Advance," Chicago.

6. "*The Talmud.*"
DR B. FELSENTHAL, Rabbi of the Zion Synagogue, Chicago.

4. TIME.

The Second Annual Session of the Summer School will be opened Tuesday, July 11th, at 10 a. m., by Dr. G. W. Northrup, President of the Baptist Union Theological Seminary, who will deliver an address of welcome in the Seminary Chapel. The School will close Saturday, August 19th.

The First and Second classes will recite *two* hours each day; the Third class, *three*, and the Fourth class, *one*.

It is important that those who expect to enter be present at the very opening of the term. No one will be admitted to the First class after July 14th.

5. ROOMS AND BOARDING.

The Board of Trustees of the Baptist Union Theological Seminary, Chicago, Ill., have kindly offered the use of their well-arranged and beautifully situated building at Morgan Park. Thus rooms will be furnished *free of cost*. Rooms will be assigned in the order of application. There will be accommodations for sixty students

The boarding club, for which there are the most ample arrangements in the Seminary building, will be organized and managed by the Rev. H. L. Stetson, of Logansport, Ind. The price of board will be $3.50 per week. The fact that Rev. Stetson is to have charge of this department, is, in itself, a guarantee that satisfaction will be given.

6. MORGAN PARK.

This delightful suburb is eight miles south of the city limits, on the Chicago, Rock-Island and Pacific railroad. Special commutation tickets will be issued to those who attend the school. These can be procured only at "The Standard" office, corner of Dearborn and Randolph streets.

7. TUITION.

In order that all who *desire* may be *able* to avail themselves of this opportunity, NO CHARGES WILL BE MADE FOR TUITION.

8. INCIDENTAL FEE.

In order to pay the cost of advertising, postage, care of building, etc., an incidental fee of *three dollars* will be charged each student.

9. IN GENERAL.

The following points are deemed worthy of note:

(1.) The "School" will combine all the advantages of a "Minister's Institute" with those of regular and systematic class-room drill.

(2.) It will afford pastors an opportunity for doing that work in Hebrew which, as many of them feel, *ought to be done*, but for which they are unable to find time in the midst of their pastoral duties.

(3.) It will be an exceedingly economical way of spending a vacation, the whole cost, outside of traveling expenses, being little more than twenty-five dollars.

(4.) The characteristics of the "School" will be (*a*) *The Inductive Method*, (*b*) THE EXTEMPORE METHOD, (*c*) CONTINUOUS WORK.

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INFORMATION.

1. THE COURSE. Forty-eight *printed* lessons—sent, one each week, by mail. Subject matter, the Book of Exodus, of which twenty-four chapters will be read during the year. Each lesson includes the following:

1. Grammatical notes on a specified number of verses, with references (1) to the Instructor's "Elements of Hebrew," (2) to Gesenius', and (3) to Green's grammar.
2. *Inductive Lessons* drawn from the passage under consideration.
3. Grammatical questions, answers to which have been given in the preceding references.
4. General questions on the more important exegetical points.
5. Review questions on the preceding lesson.
6. Grammatical principles—the entire grammar covered in the course—studied by the inductive method.
7. Ten to fifteen words to be committed, arranged in the order of their frequency; *e. g.*, first, those occurring 1,000 to 5,000 times; second, those occurring 500 to 1,000 times, etc.

2. THE METHOD. The lesson mailed each week is studied by the pupil. Questions sent to the Instructor in regard to difficulties, or for further information, *are answered.* (Stamp or postal card must be enclosed.) Inasmuch as the references given to the grammars furnish answers to all the questions that are asked on the lesson-sheet, *it is not expected that the answers be written out and sent to the Instructor.* Every *tenth* lesson, however, is an *examination* lesson, the papers of which are sent to the Instructor, and by him *returned with corrections and suggestions.* The tasks assigned require from three to five hours' preparation, according to the proficiency of the pupil.

3. BOOKS. The books required are: A Hebrew Bible; a Hebrew Lexicon; a large Hebrew Grammar, either Green's or Gesenius'; "Elements of the Hebrew Language" (printed privately by the Instructor); "Hebrew Vocabularies" (see outside page of this pamphlet). These books may be obtained at *reduced prices* through the Instructor.

4. FOR WHOM INTENDED. The course is intended not for beginners, but for those who, though having begun the language, have not gained a practical, ready use of it, so as to make their study interesting or profitable. It is arranged to meet the wants of busy men, to render the time given to the study strictly helpful to the regular work of pastors and teachers, and to spare them much labor with the lexicon and grammar.

5. THE CLUB. At this date (Dec. 1st.), the club contains abont three hundred and fifty members, of whom Alabama furnishes 2, Arkansas 1, California 5, Colorado 2, Connecticut 1, Dakota 2, Illinois 64, Indiana 25, Iowa 27, Kansas 5, Kentucky 3, Louisiana 1, Maine 1, Massachusetts 15, Michigan 36, Minnesota 6, Mississippi 1, Missouri 3, Nebraska 5, New Hampshire 1, New Jersey 13, New York 20, Ohio 36, Oregon 2, Pennsylvania 35, Rhode Island 1, South Carolina 1, Tennessee 1, Texas 1, Vermont 17, Virginia 2, West Virginia 1, Wisconsin 9, Canada 4, Nova Scotia 4, England 1, Germany 3, India 3.

The following denominations are represented: Adventist, Baptist, Congregational, Disciples, Episcopal, Lutheran, Methodist, Presbyterian, Reformed Presbyterian, United Presbyterian, Seventh-day Baptist, Swedenborgian, and Unitarian.

6. IN GENERAL. (1) Members may enter *at any time*, commencing with the first lesson. (2) They may proceed as rapidly or as slowly as desired. (3) If *one lesson a week* is thought to be too much, lessons *may* be sent less often. (4) The lessons may, at any time, be discontinued for a short period, at the pleasure of the pupil. (5) The tuition is eight dollars for the forty-eight lessons.

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For the "Roll of the Club" and a Sample Lesson, address,

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BAPTIST UNION THEOLOGICAL SEMINARY, MORGAN PARK, CHICAGO, ILL.

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HEBREW VOCABULARIES.

Fifty-five Lists of Words with their Meanings.

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LISTS I-V. Verbs occurring (1) 500–5000, (2) 200–500, (3) 100–200, (4) 50–100, (5) 25-50 times.

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LISTS VI-XI. Nouns occurring (1) 500–5000, (2) 300–500, (3) 200–300, (4) 100–200. (5) 50-100, (6) 25-50 times.

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LIST XII. *Perfect* verbs occurring 25–5000 times.

LISTS XIII-XXX. *Imperfect* verbs occurring 25-5000 times: (1) Verbs Pe Guttural, (2) Verbs Ayin Guttural, (3) Verbs Lamedh Guttural, (4) Verbs Pe and Ayin, and Ayin and Lamedh Guttural, (5) Verbs Pe Nun, (6) Verbs Ayin Doubled, (7) Verbs Ayin Vav, (8) Verbs Ayin Yodh, (9) Verbs Lamedh Aleph, (10) Verbs Lamedh He, etc., etc.

(LISTS I-XXX ARE EXHAUSTIVE.)

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LISTS XXX-XLIX. Nouns classified according to signification: as designating or relating to (1) The Celestial World, (2) Divisions of Time, (3) Divisions of Land, (4) Divisions of Water, (5) Degrees of Relationship, (6) Parts of the Body, (7) Animals, (8) Vegetation, etc., etc.

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LISTS L-LIII. (1) Prepositions and Prepositional Phrases, (2) Adverbs and Adverbial Phrases, (3) Conjunctions, (4) Interjections.

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LIST LIV. One hundred English Verbs with their most common Hebrew Equivalents.

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